

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1856.

THE FOREIGN MISSIONARY TREASURY.

As our pages have several times, since the opening of the present financial year, contained earnest statements with regard to the hindrances our Missions were suffering from inadequate contributions, it is a pleasure now to add, that those statements have not been uttered in vain. Through the blessing of God, an increased interest has been manifested in our work ; many parishes which have long been our supporters, have far exceeded in their contributions, this season, the amounts they have been accustomed to give : quite a number of others have accompanied their offerings with the remark, that " this is the first Foreign Missionary contribution from this church ;" while, in very many cases, remittances have been made doubly acceptable, by kind words of interest, and expressions of cheering encouragement. We entered upon the year with an amount of arrearage, which often elicited remarks of profoundest solicitude from the members of the Foreign Committee, when assembled from fortnight to fortnight to deliberate upon their affairs : but the contributions have come in with so much liberality, that we are encouraged in the hope that the time is not distant when we shall be once more set free to enlarge our operations, in the fields now calling upon us.

A private letter from the Rev. Mr. Hening, of the African Mission, who is now engaged in behalf of the Foreign Committee as an agent in some parts of the South, contains some paragraphs of an interesting and cheering character. Writing under date of 28th Feb., he remarks :

“My success in pleading for Missions has been most encouraging. Trinity Church, Columbus, Geo., made an offering to the cause, of \$238. A pleasing incident occurred at this place. In the morning I preached from the text, ‘Ethiopia shall soon stretch out her hands unto God.’ In the afternoon, when the Rector opened his bible for the lessons, he found in it a package containing a hundred dollars, placed there by an unknown hand, with this endorsement, ‘Ethiopia shall not stretch out her hands in vain.’

“This is not all. On Monday, a wealthy gentleman of the congregation called upon me, and proffered a donation of \$4,000 in land, to the Mission.

“Even this is not all. I had made an earnest appeal for additional laborers, in view of the recent cheering intelligence from Africa. Three ladies of the congregation, all of the right spirit, and eminently qualified, are seriously pondering the question, ‘Lord, what wilt thou have me to do?’”

In a subsequent letter from New-Orleans, he adds, “I am doing a good work here. The collections in St. John’s Church, Mobile, amounted to \$515. The congregation has set a noble example.”

These manifestations of interest, and the enlarged contributions from the Church generally, are most cheering to the Committee, and will relieve the minds of our Missionaries abroad, from the oppressive apprehension that their efforts must be paralyzed by want of adequate support from the Church in this country.

WEST AFRICA.

JOURNAL OF REV. C. C. HOFFMAN.

ROCKTOWN, September, 1855.

Thursday, 6th.—Had our usual Missionary meeting this evening. I have proposed to our native Christians at this Station, and at Fishtown, to aid in the support of G. W. Hutchings, a native youth, who leaves this station next week to live among his own people on the Cavalla river. They cheerfully responded, and contributed \$1 39. One youth, a school-boy not receiving any salary, went to the bush and gathered a bundle of rattans, which he split and offered for sale, and gave the proceeds, nine cents, for the work of God. And a poor blind boy, who receives but six shillings a month, wanted to give a portion of this for the spread of the Gospel.

Sunday, 9th.—Baptized this morning three school boys, Alonzo Potter, George M. Randall, and E. W. Hening, with a native youth from the Leather town, whom I called "George." These all gave most delightful evidence of the renewal of the heart by the Holy Ghost, and they are a source of comfort and joy to my soul.

Monday Evening, 10th.—Had a farewell meeting at the house of G. T. Bedell, to commend to God's blessing and care, E. W. Hutchings and his wife, who, for the Gospel's sake, are going to live among the Babo people on the Cavalla river; thus the Gospel is being sounded forth.

Sunday Morning, 16th.—Thomas Large, my native gardener, and John D. George, a school-boy, came to me to ask if I would let them go to Middletown to teach the people, in place of Hutchings. Blessed be God, who thus gives to these youths a desire to spread his truth among their own people.

Monday, 17th Sept.—Blessed be God: three native men have expressed to me their desire for baptism. They providentially met in my study this morning, and I talked and prayed with them. One is the son of the head man of the town. He has three wives, but heartily assures me of his entire readiness to relinquish two, and join the people of God. Polygamy is a powerful obstacle to the spread of the Gospel, but not too powerful for grace to overcome.

Accidentally saw a note from a school-boy at Cavalla, asking the prayers of one of the boys who were baptized last Sunday, and congratulates him on his being a Christian. Had a visit from a German traveller, Mr. P. Schoelien.

Sept. 21.—Went to town, as usual, on Saturday afternoon; found in the Bodia, the keeper of the town gree-grees, a most earnest advocate for the superstitions of the country; but at a neighbour's house an humble inquirer after Christian truth. Here I was joined by the man before referred to, who desires baptism. He came to evening prayers, and spent

a half hour with me. He is joyful through hope, and seems to have been taught of God. I briefly explained to him the Creed, and the Lord's prayer.

Sunday 23.—After Bible class, at 7 o'clock, A. M., I started for Fish-town, the people having long been anxious for me to spend Sunday with them. I reached there at half-past 10, and addressed about 250 people, morning and afternoon, under the shade of spreading trees. They were attentive. Two are candidates for baptism. Returned to Rocktown in time for evening service, and preached.

Tuesday 25.—An exciting scene! A man was taken sick and died in the road to-day. His corpse was brought to the town, and the bearers of it struck it against the house of his brother. This was an indication that the brother had caused the death by witchcraft. The man accused thus, was one of considerable influence; and, knowing the consequence, he fled to the mission-house for protection. I found him in the parlour; and descending the stairs, observed a crowd of men (the soldiers) rushing into the house, and with angry words and fiercer looks demanding the man. Believing he was innocent, and unjustly accused, and having sought my protection, I was not willing to give him up to what I believed would have been certain death, so incensed were the people against him. So, although the lower room was full of men demanding his surrender, with the assistance of some native Christian youths, and two native friends, we stood at the foot of the stairs, and kept them down. They feared to use violence; and finding us resolute, they gradually left the house, and we barred the doors, they continuing however to make a great noise outside. Gradually they went away, and we, supposing we would not be more annoyed, were taking dinner, when guns were fired near and the crowd approached again, bringing the corpse with them. Those who carried it pretended that it would not pass the house, so it was brought in the gate, carried violently about, and round the house, and struck against one of the pillars. I had barred the doors, and we continued our dinner, the people still making a great noise outside, and demanding the man, to give him sassa-wood. The poor man was a good deal frightened, as well he might have been, for death seemed very near. I told him to prepare for it, to repent of his evil ways, and seek pardon through the blood of Jesus. He seemed affected by the conversation, and knelt in prayer. After about half or three-quarters of an hour, the corpse having been carried away, the people gradually left, and the sisters and brothers, wives and children of the man stole in to see him. I would gladly have been rid of him, but it was thought best for me to keep him over night, as people would watch for him in all quarters. Towards evening, however, one of the head men came to take him away to Middletown, the soldiers having consented to his going there to drink it. The man being willing to go, I gave him up, and with no little satisfaction saw him depart.

The next day I saw a number of the people ; some of the most violent were at the mission-house, and I found I had rather pleased than offended them, in preventing the murder of this person—a night's rest seemed to have restored their reason.

Sept. 27.—Went this afternoon to preach in a town near. The head man's house, where I usually preached, was full of women, who had come to mourn for the man who two days before had died, so did not stay. Turning my steps to another part of the town, I found the men busy making a new house ; they begged to be excused, saying they would hear me on Sunday. Fatigued, and having a lecture in the evening, I did not feel able to go to another town, and was leaving, when I stopped at a man's house, and sat in the door-way. I told him how I had come to preach, but none would hear. He seemed sorry, and inquired if I could not come the next day. He seemed serious, and I sat a half hour talking with him, and the others in the house ; a few gathered also outside. The man of the house said he wanted to know more of God's word ; that it was good and true ; that he did it as far as he knew it ; he had no gree-grees, and observed the Sabbath. He acknowledged that he had been a great sinner, done everything bad, except "making witch." I told him that the anger of God was upon him, and that there was but one way of escape ; that life was uncertain ; that he should at once turn to God, repent, believe, and be baptized. He said he needed instruction in the things of God. I replied, I was their servant for Christ's sake ; that I would come and teach him, or they should come to me at any hour, as most convenient for them. A man in the house, who had been an attentive listener, said the people should not delay to turn to God ; that he believed there was now a new spirit among the people, and that they believed the word of God. Would that I could give the earnest looks and expressions of these men, whose hearts God seemed to have touched. They promised to come to the mission-house for instruction.

Sept. 28.—The man at whose house I stopped yesterday, was as good as his word, for at 12 o'clock to-day he came for the express purpose of hearing of the things of God. And he came humbly, and listened most attentively. I earnestly hope God will lead him from strength to strength.

In the afternoon went to Fishtown to preach. About fifteen people waited for me in the mission-house to hear "God's things." Having talked to them, and found them serious listeners, I went to an adjoining room, and had devotional exercises with the few Christians who live at the station ; then to the native town, and preached to a house-full, and the spirit of God was present to bless us.

As I was returning, learned that the soldiers had caught Jack Wilson, Danabo, head man of one of the towns, to give him sassa wood, for, as they said, witching the man who died by the road-side, *his brother!* Danabo

is a pleasant, respectable, and influential native, but even he was not safe against the malice of his enemies. For the night, he is kept a prisoner in a house-top.

Sept. 29.—Went with Bedell this morning to the place where they had carried Danabo, to give him the sassa-wood. A large crowd had gathered; deputations had arrived from Fishtown, and Middletown, and Cape Palmas, to beg his release. He sat among his friends, and the soldiers were opposite. The bark of the sassa-wood tree was brought, and pounded in a mortar, with a pestle; it was mixed with water, and poured into a bowl; repeatedly a soldier rose, and, walking across to Danabo, told him to rise and drink. He kept his seat; once he rose, but his friends pulled him down. The chief of the people, who had come to beg for him, spoke in his defence; the soldiers would not listen; they said four times he had escaped, this time he should drink it. Finally, an old man got up to plead. I stood by his side to follow; but it was scarcely necessary, as, before I had fairly commenced, the soldiers rose, retired a little from the place, and had a consultation, which resulted in the man's release. One of them was sent to announce this to the company of friends and head men, which being done, all rose and went away. Danabo, however, they have obliged to leave the town, and made his family pay a bullock and a keg of powder. And now I see the soldiers in a long line going to their towns, some carrying pieces of meat, to feast on the property of this innocent man. Such is the security of life and property in a heathen town!

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

NO. IV.

JOURNAL OF C. K.

SHANGHAI, Nov., 1855.

Much sickness during the summer months interrupted our usual labours, and the journal also, from which previous extracts have been given.

Perhaps it is well, however, to record some of the incidents past, that future, as well as present circumstances, among the people we strive to benefit, may be better understood.

Those who have read of Wong-Niang-niang, the woman we met at the school at Nieu-Ka-Kok, and who seemed so much in earnest, and so well instructed, will wish to know how she has progressed. Alas! that an account of her, during the last few months, will show that she has rather gone back, *if indeed* she was ever sincere. She continued to come for instruction, attended by her elderly friend, Wong-Boo-boo, and the woman

poor and half blind. But there was often, if not always, more or less levity in her manner, and fondness for talking on any and every subject but the one she came to hear of. On one occasion she professed "to forget" to be "unable to repeat answers" from the Catechism, which had been said over to her scores of times. Her humble friend, either thinking her the right pattern to imitate, or not daring to seem more proficient, "could not remember" also, and the half-blind woman would not even try to repeat the most common words, insisting that she "did not understand them."

At last, Wong-Niang-niang became quite warm, and said with something of an air, when leaving our house, that she "would stay at home the next few Sundays," and "*not come for nothing.*" She "would wait till the other women had learnt, for she had long known all they were then learning!" Yet a few minutes before, she had persisted in not remembering the name of the Son of God, when the question came in the catechism. She was reminded that it was not for her to stay at home, and neglect the public worship of God as she chose, though she could do as she liked about coming for private instruction.

Some weeks previous to this, she had come to beg the loan of two dollars, stating that her husband was sick, and that she could not herself go for his wages, adding some peculiar reasons, and in a manner which somewhat excited my suspicions. It occurred to me that her husband might have returned to his habit of opium-smoking, which he had tried to break away from; and since he professed to believe in Jesus, of course told us that he had given it up. His frequent sickness, which, of course, were always attributed to "ague and fever," I could not believe were really caused by that; for his countenance, though always dark and yellow, was even more cadaverous when I had last seen him. After giving her the money, I therefore inquired if her husband had taken up opium again. She burst into tears at the mere question, but denied that she knew anything of his doing so, though the thought that it was possible, *seemed* to distress her deeply. My sympathies were naturally awakened in her behalf, and I would not *allow* in my own mind, the half suspicion that she was in some way deceiving me. A few days subsequent to this, we took occasion to call at her house, she not expecting us. Her husband's shoes were by the door of an inner room, but she said nothing of his being at home. After about ten minutes he seemed to have made up his mind to come out; but his manner was so peculiar, not wild, not stupid, yet something of both, that our fears were very strong that the sickness was from opium. Sickness in our own home, and absence from Shanghai, left us in ignorance of their course for some weeks. Immediately on our return, we heard that both husband and wife were ill, and we went at once to visit them. Again the accounts given of fever and delirium left little room for doubt; but on the next visit, to make sure of the man's state, Dr. F. ac-

accompanied Mr. K., and the fact became certain, that the sickness and delirium was all from opium. And what was worse, this professed "inquirer" was not only smoking opium, but was endeavouring, by false statements, to conceal it! His wife, too, knew it, and had aided in deceiving; and more than that, *had herself procured the opium for him!* Here was indeed a sad picture, destructive, humanly speaking, entirely so, of the cheering hopes we had six months previous entertained of their sincerity and future usefulness. And how often it is thus! The Missionary records the springing of some bright hope, and, it may be, shrinks from discouraging his friends at home with an account of his utter disappointment in the sequel. Yet why should not both be traced in the same record, and thus be called forth the deeper sympathies, and the yet more earnest prayers of his friends in a Christian land? Such are the discouragements that weigh down the spirit of a Missionary; and but for his trust in his Master, who bids him glean in the vineyard, he would cry in despair, "Behold, I have laboured in vain, and spent my strength for naught!" How much of sincerity, how much of falsehood in these two cases, God alone knows. Certainly these persons know the truth, and have been taught the way of life.

It is cheering to turn to the elderly woman, Wong Boo-boo. During the sickness of these neighbours, she was exceedingly kind to them, to her own loss. She was bound by no tie of relationship, and was under no obligation to them; on the contrary, they were already under many obligations to her. But she gave them time, which was money to her, for it took her from her humble loom at home. She has just been seriously ill herself, and was but weak in body, and had many troubles and cares of her own. Yet she attended on these sick friends several weeks, and cared for them most kindly.

She continues to come to chapel on Sunday morning, a distance of two miles from her home, and comes in after service for instruction in the catechism. Now that she is not embarrassed by the presence of her more presuming friend, she is much more interesting and quick in her own remarks, and in her comprehension of what is taught her. She says she has given up all idolatrous things, and allows nothing of the kind in her house, and that for this she is laughed at, and even reviled by her relations and friends. They taunt her with having been sick, "even though she has believed in Jesus." She replies, that "She had been sick many times before she believed, and that she is no worse off now, at least; and if the doctrine be true, she has much blessing in store."

Sunday, Nov. 10th.—In our visit to the girls' school at Niem-Ka-Kok, we found the venerable teacher, Koo-Niang-niang, much in earnest as to being baptized. This has been her desire for months; and though there is no doubt she has really, as she says, put away her idolatrous superstitions, yet she seemed blind as to the nature of sin. Even while ac-

knowledging herself in general terms a sinner, she was evidently unconscious that she had done what was displeasing to God, except in the matter of idolatrous worship. She had never been envious; had never coveted; had never been unfilial; had never done anything but what was upright! What a contradiction to the prayer she was in the habit of using daily, that Jesus would forgive her sins! I believe she does really call upon Jesus for salvation, and I am encouraged to believe this cry will be heard, and that light will be given her. It is difficult to describe how strange and almost unnatural a thing it is for a Chinese to confess definitely that he is a sinner. To have a "good name" is his highest idea of goodness; and to do wrong, by lying or stealing, does not trouble them generally, if the offence is not discovered. In this way, it seems strange to sit down and confess to his own heart, doubtless—certainly, to speak out to others—"I have coveted, I have been angry, I have been unjust, I have spoken against my neighbour, and my heart is full of evil thoughts!" Such instruction has been given as was thought would lead her to understand the nature of sin, and how God looked upon it. In our last interview, which was after an interval of some weeks absence, she again earnestly said, "I am very anxious to be baptized—I am old, and may not live long—I do believe in Jesus with all my heart, and pray to Him every morning and night to take away my sins." Then, with great simplicity, she began to recall some of her sins. Perhaps it would be curious to write down a few of the instances, as specimens of the workings of her mind. "When young, in her father's house, she became very angry with some of her relations, and went and broke up a table and some chairs. Again, when her father died, the division of his property, giving all to the sons, displeased her, and she privately appropriated some of the effects." These, and such like things, she counted sins, but she named none but had had severe provocations. Again, with the ten commandments as a guide, she was taught to look within, and watch the thoughts and motives of her heart; and she was reminded that what men pass over as a slight offence, God often counts a great sin.

In this conversation, it was pleasant to see that she had advanced in knowledge, and had learned many scriptural expressions. She has evidently studied the books of the Bible, that have been given her, and is now quite familiar with gospel facts and histories, though doubtless greatly in the dark as to the significance of much she reads. Genesis, Exodus, the Gospels, Acts and the Catechisms, she has read repeatedly. The Epistle to the Romans is now in her hands. Her education gives her immense advantages over most that come to us, in reading for herself, and also enables her to comprehend, with comparative ease, the explanations of the doctrine given her. But blindness of the heart, who can remove it but God only!

Nov. 12th.—Sunday afternoon, in returning from my day-school near us, I called upon a Chinese neighbour, in whose household I imagined there must have been a death, from the quantity of blackened straw I saw around the entrance. I found it was even so; that the aged woman who always used to greet me politely, had passed from earth. She was tolerably well off in the world, and very often interested herself for poor Chinese, and in that way was not a stranger at our mission. Often, in fine weather, she came to chapel—for she lived but a few rods distant—but it was to see and be seen, not to listen. She always attended to me politely, when at her house I spoke to her of the true doctrine, or read to her from the Gospel, of the life of our Saviour. But she died as she had lived, a heathen. The first sight that met my eye,—opposite the door, suspended from the mid-roof,—was an immense piece of yellow paper, with curious figures traced upon it, which I at once recognised as the Yanist device for keeping the evil spirits out of the house—a death in a house being supposed to provoke them to enter there and make the survivors sick, or cause their death. In the corner of the room was a table—upon which stood a small frame, covered with a piece of white satin, upon which were written ten or fifteen letters. This was the well known “tablet,” and before this was hung a small roll of cotton, (rolled or carded out as if for spinning) knotted into a sort of figure with a quasi head. I was about to touch this, when they exclaimed, “it is not to be touched.” This cotton represents the *soul*, and it is before this that the household bow, morning and evening! Two small bowls or cups were placed before it—evidently the slight early morning meal—and a large bowl of rice was smoking there then, for it was not far from midday. This was the customary offering to the departed, but I presume is afterwards eaten by the family. Around the room were quantities of the “ding,” or silver paper, burnt for the dead! I could not but tell them of a better faith—but the daughter-in-law, (who since the death of her husband’s mother, is a much more important person in the house) looked as though she considered it very rude in me to question those rites for the dead, and would be happy to see me leave! I did, but not without sadness in recollecting my aged acquaintance, who had died in the darkness of heathenism, though under the very sound of the Gospel, as it is meekly proclaimed!

As we look around upon the servants and teachers who have been connected with missionaries, and upon our neighbors, we can only ask mournfully, “who hath believed our report?” They still go on with their vain rites, and in darkness of mind, and wilful blindness turn away from the true light.

MISSION AT ATHENS.

LETTER FROM THE REV. J. H. HILL, D. D.

ATHENS, 22^d February, 1856.

It is a matter of serious regret to me very often, that from the nature of the missionary work in this country, it is not easy to find subjects for correspondence, sufficient, either from their importance and variety, to interest the reading public. A feeling of this kind often deters me from writing, to which is added another drawback, arising from my reluctance to appear in print, without having something that may be really interesting to communicate. No doubt, however, there are many things which appear to us to be without much interest, that would be viewed in a different light by our Christian friends at home, and this encourages me to write, although apprehensive I may not be successful in any attempt to gratify them.

In addressing you at this time, it is not possible for me to withhold the expression of what I have constantly felt, during the past few months, since my return home, in contrasting the opportunities with which we are favoured, of promoting the pure religion of Jesus Christ among this people, with what we ourselves witnessed in other countries, during our late journey through Lombardy, Switzerland and the Rhenish provinces. When we returned, refreshed and strengthened from our journey, and were permitted to resume our regular duties, we could not but feel grateful to God for having placed us in a field of labour, which presents so many facilities for making known Divine truth to this people, among whom we have now been labouring 25 years—a full quarter of a century! And perhaps never during that long period, did we realize the truth of the Psalmist's assertion, "the entrance of Thy world giveth light," so strikingly, as when we compared the abject condition of the population of those countries, where that Word has been allowed to run freely. I shall never forget my interview with the Chevalier Bunsen, whose truly Christian hospitality and instructive conversation, I had the privilege of enjoying at Heidelberg. To our great surprise, we found this accomplished scholar, and distinguished diplomatist, not only acquainted with the existence of our mission at Athens, but familiar with its details, deeply interested in its results, and thoroughly approving our system and our principle of non-interference, or rather, as he expressed it, our avoidance of aggression. But he himself was surprised to learn what great liberty of action we enjoyed, in proclaiming the truths of the Gospel, and in the circulation of the Scriptures in the common language of the people. No one could better understand the difficulties which attend upon operations among a nominally Christian people, than Chevalier Bunsen; for he himself had been long engaged in endeavoring to elevate the standard of religion in the Prussian Church, and to contend against

prejudice, ignorance, and superstition, even in high places. In the midst of multifarious engagements of his most active life, and while employed upon works of the most profound research, in philosophy, and philology, and even of dogmatic theology, he has found time to compile an invaluable Book of Common Prayer, which he still hopes may be universally adopted throughout the Protestant German Churches. Along with several other productions of his own (especially his great work, *Hippolitus and his Age*, in two large octavos in English), he presented me with a copy of his beautiful Prayer Book, with a highly complimentary inscription (his autograph). But not to detain you longer about this interesting episode of our late excursion; I can only say, that our intercourse with this distinguished Christian gentleman and scholar, and his family, was most interesting, as it was unexpected, and indeed I may say providential, for I was ignorant of his retirement, on the banks of the beautiful Necker, until I accidentally (as it were) met with one of his sons at Bonn, at the house of the equally erudite Chevalier Brandis (of that university), whom we had known in Greece. Mr. Bunsen hearing we were to go to Heidelberg, had the extraordinary politeness to send me, the subsequent morning, an introductory letter to his father. We left his hospitable residence strengthened by the knowledge, that strangers in a far distant land knew us, and our past labours (even better, far better than many of our own people at home), and appreciated them, and that we had their prayers for our success. I may with truth say, that this was by no means the only instance we had during our journey, that the labours of your missionaries in Greece were extensively known, and fully appreciated by Christians abroad. Indeed our reception everywhere, as humble instruments under God, of having brought about a moral revolution in Greece, (as was often the expression used) was most cheering, although nothing occasioned us greater surprise. In Paris (especially in the family of our worthy American ambassador); in Belgium, on the Rhine; in several places in Switzerland, we were continually meeting with those who seemed to know all about the Episcopal mission in Athens. And here I cannot refrain from mentioning the exceeding kindness we received from our minister at Berne, Mr. Theodore Fay, to whom I had no letter of introduction. The remembrance of our intercourse with that pious and accomplished gentleman, and his equally accomplished, and pious lady and daughter, will never be effaced from our memories, although mingled as it must be with the most poignant sorrow, to know that within a very few days after our departure, that most estimable and lovely woman, Mrs. Fay, was cut down, as in a moment, by the cholera.

I could mention other pleasing recollections of our recent journey, did time permit—perhaps I may return to them hereafter. My previous communications has made known to you our return and our kind reception. When we again meet our assembled schools, which were re-opened shortly after our return, we felt that we were enjoying a privilege which many

might envy, could such a feeling be allowed to take place with regard to so holy a work.

I should wish to entertain you with a description of our Christmas Celebration, but at the end of a letter it would be out of place. As almost all our pupils read, we distributed among them a vast number of Tracts, and other religious books, both in Greek and English. They had almost all, in previous years, been supplied with copies of the Scripture. There were some, however, "new readers," who received, this year, also copies of the New Testament, with which we have been supplied, through the kind attention of my excellent friend, the Rev. Mr. Righter, Agent of the American Bible Society. Respecting the visit of this Christian brother, and my sub-agency for the distribution of the Bible in Greece at his request, I will write you in my next.

INTELLIGENCE.

AFRICA.—We have been grieved to hear that the Rev. Mr. Hoffman, of the African Mission, lost his only child at Cape Palmas, on the 30th of January, of African fever.

Very many hearts in the Church to which the father and mother of this child had become greatly endeared, will sympathize with them profoundly in their affliction, and add their intercessions for God's blessing upon them.

The Rev. Mr. Scott, of the same Mission, has been obliged, by ill health, to take a temporary leave of absence, and to return to the United States on a visit. When last heard from, he and Mrs. Scott were at Rio Janeiro, waiting an opportunity to embark for home.

CHINA.—The last mail has brought a letter from Bishop Boone, dated Shanghai, February 6.

A preceding mail had advised us of the acceptance, by Dr. M. W. Fish, of the office of Vice-consul for the United States at Shanghai, and his connection with the mission, as Medical Missionary, has accordingly terminated.

By the letter now before us, we learn that Miss Emma L. Jones, who has been for more than twelve years uninterruptedly and most laboriously engaged as a Missionary teacher, and whose health had become much enfeebled, has been persuaded to consent to visit her native land. It is a pleasant circumstance, connected with this, that her long and faithful services are so well appreciated in the foreign community at Shanghai, that her passage home will cost the Committee nothing. A merchant of Shanghai, always a most liberal friend of the mission, to show his high estimate of her services, has taken upon himself the entire expense of her voyage to the United States.

The Bishop, at the time of writing, was exceedingly straitened for funds, and had been obliged to make great reductions in the operations of the mission, for the want of the remittances, which, during the last autumn, the Committee were not able to send him in full. Happily, the better receipts since the opening of the Epiphany season, have allowed the Treasurer to send out enough to cover arrearages, and it is hoped that by the 1st of July of this year, he will be entirely relieved, and thereafter put in regular receipt of what is appropriated. At the date of this letter, however, he was feeling the full weight of this pressure, and writes as follows:—

“ We have discontinued all our day schools, which will save some \$700 ; also other matters, which will save \$150 more ; and we may be able to save 12 or 15 per cent. on our salaries and the two schools. More than this, I think we cannot do.

“ The giving up of our schools—alas ! alas ! The members of the mission cannot give up their girls. Mr. and Mrs. Keith intend to continue their girls’ school at their own risk, trusting to receive some help from friends here, and at home. Miss C. Jones, who gives you by this mail an interesting account of the school under her charge, by the name of ‘ the Leesburgh School,’ has, through the liberality of friends in that place, the means to continue it ; and Miss Conover has determined to assume the responsibility of continuing the one under her care, near our Mission church in the city. May their venture for Christ be owned and blessed of him ; and may many who hear

of it, be moved to come to their aid, and share with them the privilege of doing good in Christ's name to poor heathen girls."

Much of the Bishop's communication is taken up with remarks upon the currency question at Shanghai, which affects the financial affairs of the mission very deeply, and which there was some hope of amending. We quote only what he says on the subject in its general aspect :—" The great subject of public interest at this moment, is the change of our currency from Carolus to Mexican dollars : a change which, if it can be effected, I am persuaded would bring us great relief.

" If all the foreign merchants here were agreed, the thing would be accomplished in a moment ; but unhappily there are several very heavy English and Parsee houses, that, from motives of private interest, will not come into the measure, which makes it yet only an experiment. Russell & Co. have come forward nobly, as they have facilities for doing as much in the Carolus dollars as any other house ; but a sense of fidelity to their constituents, and a noble public spirit, have governed their conduct."

A circular from the house above referred to, contains the following paragraphs, in relation to Chinese affairs :—

" The rebellion under Tae-ping-wong, seems upon the point of being extinguished. We lately sent an intelligent Chinese agent to the camp before Nanking, and as his standing enabled him to be in communication with the principal military officers, his report may be received with confidence. He states that the force and spirit of the rebels are so much reduced, that the greater part of the besieging forces have been withdrawn from about Nanking ; and that the active operations are carried on by a body of only 7,000 cavalry, encamped close under the walls, on the Chin-keang side. There are divisions of the Imperial army in the near neighbourhood ; but for convenience in provisioning, they leave the close guard of the place to this small corps, composed of Kwang-si men, formerly rebels themselves, and esteemed the best of the Chinese troops. There is no fighting ; the rebels, now greatly reduced in numbers,

keeping close within the walls, and the Imperialists preferring to wait for final success to the effects of famine, or the chance of division and mutiny. Che-keang, the key of the Yang-tsze-keang, has suffered severely from plague and famine, and must fall shortly.

"On the other hand, new outbreaks, nearly as formidable as that of Tae-ping-wong, have appeared in the Southern provinces, and the tranquilization of the South appears as distant as ever. In Keang-si, the province in which Hao-how is situated, Ho-aluk, a noted rebel chief, who was last year at the gates of Canton, is established, with 20,000 to 30,000 men, and has taken some important places. The mandarins of that quarter are quite unable to meet the emergency, and there is every prospect of an overthrow of the Imperial authority throughout that neighbourhood. Like Tae-ping-wong, Ho-aluk, at his commencement, preserves order, and issues promising proclamations; but unlike his prototype, he professes dislike to bloodshed, and invites the mandarins to join him, or to depart from their positions peacefully, engaging immunity from molestation. He proclaims equal enmity to Tae-ping-wong, and the Emperor."

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 20, to April 20, 1856.

Vermont.

Poultney—St. John's..... 9 80
Wells—St. Paul's..... 1 00 10 80

New-Hampshire.

Concord—St. Paul's, S. S. 6 00
Dover—St. Thomas, "a friend." 5 00
Manchester—St. Michael's..... 45 00 56 00

Massachusetts.

Boston—Anonymous..... 2 00
Trinity, Af., \$60; S. S.,
Christmas off. do., \$25 18;
Coll. at Missionary Meet-
ings, \$27 03.....112 21
St. Paul's.....391 00
Grace, \$7 38; Af., \$75 82 38
Messiah, \$2; S. S., ed. two
children, Af., \$40..... 42 00
Dedham—St. Paul's, Af..... 30 00
Hopkinton—St. Paul's..... 5 10
Hanover—St. Andrew's, Miss.
Asso., \$30; three com-
mun., \$1; Dorcas Soc.,
8th payment, Chi., \$25... 56 00
Lowell—St. Anne's, young la-
dies, Af..... 35 00
Lanesboro—St. Luke's, a mem-
ber..... 2 00
Millville—St. John's, \$30; S. S.,
\$18, Af..... 48 00
Northampton—St. John's, \$16 18;
S. S. (of which, five, Easter
Off., from one class, earned
by them for Bibles for Af-
rica) \$18 72..... 34 90
Nantucket—St. Paul's, ½..... 1 50
Newburyport—St. Paul's..... 20 00
Roxbury—St. James', \$52 08;
Mrs. Kennedy, \$18; Mrs.
Hill's sch., Athens, 42 50.112 58
Salem—St. Peter's, \$50; S. S.,
for sch. building, Af., 25... 75 00
Taunton—St. Thomas', Af., \$25,
Chi., \$20..... 45 00
Waltham—Christ, \$42 87; S. S.,
\$10..... 52 87
Williamstown—Thank. offgs.,
\$10; two little children,
29c. for Af..... 10 29
Wood's Hole—Messiah, ed., Af,
\$20; Chi., \$5 60..... 25 60 1183 43

Rhode Island.

North Providence—St. Paul's, by
Rev. T. H. Vail..... 17 53
Newport—Zion, S. S., ed. W. C.
Cozens and Martha Little-
field, Af..... 10 00
Do., several members, by
Rev. T. H. Vail 5 00
J. H. Gilliatt, Esq., by do... 4 00
Warren—C. T. Child, by Rev. T.
H. Vail..... 3 00 39 53

Connecticut.

Hartford—St. John's.....217 93
Hebron—St. Peter's..... 5 00
Meriden—St. Andrew's..... 10 00
Naugatuck—St. Michael's..... 16 06
New-London—St. James', Chi.,
\$5; a communicant, Af,
25c..... 6 25
New-Britain—St. Mark's..... 24 00
Ridgefield—St. Stephen's..... 29 34
Southport—Trinity, \$16 08; Fam.
Miss. box, \$1; S. S., \$7
75c, Af..... 24 83
West-Hartford—St. James'..... 2 00
Winsted—St. James'..... 5 00 339 35

Western New-York.

Homer—Calvary, S. S., 2d pay't
ed. girl, Af..... 5 00

New-York.

Bay Ridge—Christ, coll. in S. S.,
1855, Chi. and Af., \$41 03;
annual off. of the parish,
Chi. and Af., \$167 36....208 39
Balston Spa—Christ..... 11 55
Brooklyn—Holy Trinity, Ben.
Asso., additional offg. Mr.
Keith's sch., Chi..... 75 00
Messiah..... 19 15
Easthampton—G. H., for Chi... 2 00
Fishkill—Trinity..... 20 00
Hampton—Christ..... 2 20
Haverstraw—Trinity..... 2 50
Herkimer—Christ, So. Am..... 8 00
Mechanicsville—St. Luke's..... 3 00
Morris—Zion..... 6 72
New-Brighton—Christ, a mem-
ber..... 5 00
New-Windsor—St. Thomas.... 9 20
New-York—St. Thomas, S. S.,
ed. Af..... 20 00
St. Bartholomew, a lady, ed.
Af..... 10 00
Ascension, S. M..... 50 00

St. George's S. Schools, part of their anniversary offerings at Easter, 1856, for building the Church at Monrovia, (in addition to \$3319, before contributed by them,).....	3000 00	
Holy Apostles.....	39 25	
Trinity Chapel.....	339 20	
Calvary, Chi. and Af.....	248 11	
North Castle—St. Stephen's....	10 40	
Plattsburgh—Trinity.....	25 71	
Potsdam—Trinity.....	16 00	
Stillwater—St. John's.....	1 00	
Schenectady—St. George's by Rev. W. Payne, Af., \$32; S. S., do., \$8.....	40 00	
Ulster—Trinity.....	10 00	4182 38
New Jersey.		
Elizabeth—Christ.....	11 00	
Hudson—Holy Trinity.....	11 37	
Perth Amboy—Anon., through Rev. Dr Tyng.....	5 00	
Shrewsbury—F. S. C., Easter	3 00	30 37
Pennsylvania.		
Bristol—St. James', Af and Chi.	60 00	
Chesnut Hill—St. Paul's, Af....	30 00	
Honesdale—Rev. R. B. Duane, ed. child., Hoffman station, Af.	20 00	
Philadelphia—St. Mark's, [of which \$5 for Ch. at Monrovia].....	126 90	
Tamagua—Calvary, S. S., Af....	10 00	
Wilkesbarre—St. Stephen's S. S., Easter off. of Missionary classes, for ed., Chi.....	84 00	330 90
Delaware.		
Baltimore Mills—Grace.....	1 12	
Indian River—St. George's.....	2 34	
Little Hull—St. John's.....	1 00	
Millsboro—St. Mark's.....	1 84	
Seaford—St. Luke's.....	1 62	7 92
Maryland.		
Baltimore—St. Peter's, Af., \$67; S. S., \$24 24; a mem., ed., Af., E. P. Messenger, \$20.101 24		
Grace, \$415; S. S. Mission in Af., under Bp. Payne, \$69 35.....	484 35	
St. Paul's, for use of Bishop Payne.....	5 00	
Cambridge—Great Choptank Par. Af.....	20 00	
Catonsville—St. Timothy's, Af.	15 00	
Charles Co.—Port Tobacco Par., \$25; Cape Palmas, Af., \$18 50.....	43 50	
Calvert Co.—Christ Ch. Parish	24 48	
Frederick Co.—Petersville, St. Mark's, S. S.....	33 97	
Frederick—All Saints, [of which \$10 for Bp. Payne's orphan home, Af.].....	62 23	
Dist. Columbia—Georgetown, Christ.....	111 29	
Prince Geo. Co.—Upper Marlboro', Trinity, $\frac{1}{2}$	6 70	
St. Mary's Co.—Leonardtown, St. Andrew's.....	13 00	
Talbot Co.—St. Peter's Parish.	26 00	
Washington Co.—College of St. James' Chapel.....	75 00	1021 76
Virginia.		
Alexandria—Christ, S. S. off. at celebration, April 4, by Rev. C. B. Dana, ed. two Ch. Af \$40, ed. 2 Chi \$50.	90 00	
Berkeley Co.—Norborne parish, Hedgesville, Mt. Zion....	7 58	
Martinsburgh, Trinity.....	26 37	
Cumberland Co.—Lytleton parish, St. James Church.....	10 00	
Dinwiddie Co.—Bath parish, Calvary Church.....	10 00	
Fairfax Co.—Theo. Sem. S. S. ed. Wm. Sparrow, Rocktown, Af., \$25; for use of Rev. C. C. Hoffman, \$5....	25 00	
Fauquier Co.—Salem, F. H. Jr., Af.	1 00	
Goochland Co.—Beaver Dam....	15 03	
Mathews—Trinity, Urbana, ed. 2 Ch., Af.....	40 00	
Middlesex—Christ, Mrs. R.....	50 00	
Nelson Co.—Tye River Warehouse, Christ Church.....	18 00	
Trinity Church.....	15 00	
Moore Parish—St. John's, $\frac{1}{2}$	7 50	
Meherrin Parish—Sew. Society.	25 00	
Middleburg—Emmanuel.....	50 00	
Powhatan Co.—Southam, St. James parish, Emmanuel Church.....	20 00	
Sublett's Tavern—Mrs R. W. N.	1 00	
Petersburg—Grace.....	152 50	
Prince William Co.—Brentsville, St. James'.....	11 10	
Haymarket, St. Paul's.....	15 40	
Richmond—St. James', \$10; S. S. for Af., \$50; Do. Gen., \$15; a member, for special use of Rev. C. C. Hoffman \$50.125 00		
Roanoke Co.—St John's, for Station in China, under Rev. R. Nelson.....	30 00	
Wheeling—St. Matthew's, of which, from S. S., \$33; Chi. and Af.,.....	106 03	851 51
North Carolina.		
Elizabeth City—Christ, for personal use of Richard Morine, Bassa Cove, \$20; S. S. semi. ann. cont., ed., Af., \$10.....	30 00	
Raleigh—St. Mary's school, Af.	25 00	
Williamsboro—By Rev. R. C. Hines.....	23 25	
Wilmington—St. James', Bishop Atkinson, for G. Atkinson scholarship, Af., \$20; the Wright family, for Wright scholarship, Af., \$20.....	40 00	118 25
South Carolina.		
Aiken—Anon.....	5 00	
Camden—Grace, [of which \$17 Spec. East. Coll., Af.]....	50 00	

Columbus—Trinity, Gen. \$22 66;		
Af., \$8.....	30 66	
Claremont—Holy Cross.....	30 00	
Clarendon—St. Mark's.....	45 95	
Charleston—St. Peter's, \$150; S.		
S., Gen., \$5 14; Af., \$15;		
Fem. Sch. at Shanghai,		
\$2; Ladies Working Soc.,		
\$50; Chi., \$50.....	231 14	
St. Philip's, Chi., \$18 50;		
Athens, \$2 50.....	21 00	
Edgefield—Trinity, Af.....	20 00	
Edisto—Af.....	25 00	
Grahamville—Holy Trinity, Chi	10 00	
St. John's (Middle) Black Oak—		
Trinity.....	53 41	
Sumter—Mrs. B.....	10 00	532 24

Alabama.

Livingston—St. James'.....	7 80	
Tusculumbia—St. John's.....	5 00	12 80

Mississippi.

Holy Springs—A Churchman, 1,		
Af.....	50 00	

Louisiana.

Conington—Christ.....	7 00	
Plaquemines—Emmanuel.....	15 00	
Thibodeaux—St. John's.....	20 00	42 00

Kentucky.

Covington—Trinity.....	23 00	
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Illinois.

Albion—St. John's, a lady.....	1 00	
Chicago—Trinity, Af.....	130 00	
Furmington—Calvary.....	11 00	
Lancaster (Cass Co.)—M. S. M.,	10 00	152 00

Indiana.

Laporte—St. Paul's, \$1; S. S.,		
\$1 25.....	1 25	2 25

Ohio.

Cincinnati—St. John's, Rev. W.		
R. Nicholson's pledge at		
last meeting of Board.....	100 00	
Do., Mrs. T. G. Odiorne.....	10 00	
Granville—St. Luke's.....	5 00	
Hillsboro'—St. Mary's, (of which		
\$4 on acc. last year.....	12 00	
Norwalk—St. Paul's.....	1 00	
Tiffin City—Ch., by Rev. W. H.		
Cooper, 3/4.....	5 44	
Warren—Christ, Af.....	6 00	
Zanesville—St. James', by Rev.		
J. W. Claxton.....	118 24	257 68

Wisconsin.

Kenosha—St. Matthew's, Af....	16 00	
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Minnesota.

Douglas—Ch.....	2 60	
Hastings—St. Luke's.....	3 70	
Red Wing—Ch.....	3 75	10 05

Iowa.

Muscatine—Trinity.....	24 00	
Stillwater—Ascension, Mrs. J.		
Greely, add'l.....	0 50	24 50

Missouri.

St. Charles—Trinity.....	2 30	
St. Louis—St. George's, S. S. ed.		
Chi., "S. G. Cassaway,"	25 00	27 30

Miscellaneous.

C. G.....	5 60	
J. H.....	100 00	
Dit.....	25 00	
Through the Rev. E. W. Henning,		
acting as agent for the For.		
Com., particulars of which		
acknowledged below, \$500		
and \$805 10.....	1305 10	
Am. Tract Soc., for publications		
in Grebo, tongue, Africa.....	300 00	1735 10
Total, March 20 to April 20, '56.....	11,062 12	
Total, Oct. 1, '55, to April 20, '56.....	48,793 40	

Contributed through Rev. E. W. Henning, from Oct. 1, 1855, to March, 23, 1856.

Va.—Fairfax Co., Mrs. Fage, \$3; Miss		
L. Randolph, ed., Af., \$20.....	23 60	
Md.—Hagerstown, St. John's.....	22 16	
Fred. Co., St. Mark's.....	3 02	
Howard Co., St. John's.....	31 03	
Catonville, St. Timothy's.....	22 59	
Rock Creek, Family Offerings,		
Bishop Payne, \$5; Orphan Asy-		
lun, \$2.....	7 60	
Upper Marlboro', Trinity.....	18 00	
Geo.—Macon, Christ.....	37 00	
Columbus, Trinity.....	118 00	

Ditto, Mrs. Cairns, ed. W. D.		
Cairns, Af.....	20 00	
Ditto, an unknown member.....	100 00	
Ala.—St. John's, a few members.....	25 00	
Greensboro', St. Paul's.....	109 00	
Mobile, Christ, Chi., \$102 58; Af.,		
\$102 57.....	205 15	
St. John's.....	515 10	
Trinity, a few members.....	20 00	
Sundries.....	4 05	
		\$1305 10

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1856.

Organize the Laity.

“ORGANIZE the children,” was our watchword in the last number; “Organize the Laity” is what we need more than all things else, for united, efficient, and successful action. The Bishops for taking the lead, and governing by authority and love; the clergy for instruction, exhortation, and influence, by word and good example; the laity of all classes to be drawn out, in cordial works and efforts, for the good of the Church, the relief of ignorance, want, and woe, and the glory of our Saviour and our God. In the days of the prophets, the secret of successful effort was that “the people had a mind to work,” and in these last days, it is true alike of Christian bodies and particular congregations, that the greater the effort to draw out, concentrate, and use the lay element, the more work is performed, the more good is done, the more want and suffering are relieved, and the more fruit is borne to the Lord, in the name and through the power of Jesus.

What is the secret with the most energetic, active, liberal, and useful congregations? It is the lay element, skilfully used and well-directed. It is the latent power of faith and love in Christian men, and Christian women, called out, exercised, employed, cheered, strengthened, and seconded, in willing, ready efforts in the cause of Christ. We have too long looked to, and leaned too much upon, the influence and efforts of the bishops and clergy, and have not invoked or employed, as we

ought and might, the ready, willing, united efforts of lay hearts and lay hands, which only need to be drawn out and exercised, in order to become the right arm of our strength, and to do wonderful things in the working of the Church, and the sphere and walks of Christian benevolence. This was to Moses in the wilderness his strength; the rulers of tens, and twenties, and hundreds; and to the Apostle it was cheering to say of certain who held up his hands, "These are my fellow helpers unto the kingdom of God, which have been a comfort unto me." This is what makes the difference between our most active, flourishing, and useful parishes—lay helpers, active, earnest, cordial, kind, willing to work, and not ambitious to rule; desirous rather of being useful, than of being looked to or consulted. A few earnest-minded, active, humble, useful laymen, in a parish or community, will give tone to everything; will hold up the pastor's hands, help on his plans and works for good, draw out and bring in the large-hearted free-will offerings of their friends and neighbors, and give to the Church, in all its interests, and to every plan and scheme of doing good, new life, and energy, and love, and success. We invoke therefore, everywhere the cordial, active, earnest co-operation of the laymen of the Church, in carrying on our Missionary work.

We say, then, "organize the laity;" draw out and exercise the Christian love and zeal of men and women, in their proper sphere. Teach them to take their part, to do their work, to "provoke one another to love and good works;" to gather the children, to care for the outcast, to visit the sick, to cheer the widow's heart, to dry the orphan's tears, to pray "Thy kingdom come," and give and work as if there was a reality in the prayer, and power and faithfulness in the God to whom it is offered. Our motto and watchword are, then, to one and all—Rally, rally—work, work—give, give—pray on, pray always—hope on, hope ever. "Then shall the earth bring forth her increase, and God, even our own God, shall give us his blessing."

*Maine.**Brunswick—Rev. W. S. Chadwell.*

I AM happy to be able to say that the parish here is gradually improving in its prospects. Amid many chilling and discouraging influences, there is much to encourage one who is willing to labor and to wait.

At no time, probably, has the Church here attracted a more general or more favorable notice. And though there is still left a little of the old leaven of prejudice and ignorance, we trust that the time is not far distant when they of the contrary part will have no evil thing to say of us.

On the evening of the fourth Sunday after Easter, the Bishop visited the parish, preached and confirmed seven persons, one of whom—a member of college—is looking forward to the ministry. Although the evening was stormy, there were present an unusually large congregation of those who appeared deeply interested, and we hope favorably impressed, both by what they heard and saw.

*New-Hampshire.**Manchester—Rev. I. G. Hubbard.*

THIS parish gives evidence of a steady growth and increasing attention to divine things. Since my last report a number of families have joined us. Sixteen persons have been confirmed, ten of whom were from other denominations. These are now among our most warmly attached and zealous members. Our Lent services in church have been better attended than ever. A lecture, also, which I have held on Friday evenings, in an upper room, near the centre of the city, has drawn together a goodly number. The guests at the Lord's Table have increased by one-third—not by an increase of members to that extent, but by an apparently deeper personal interest.

The Sunday-School is in a prosperous condition. Several valuable teachers have volunteered within a few months.

Our contributions to Missions have more than doubled, as compared with any previous year; and, though we by no means do what we ought, yet, the spirit of responsibility is beginning to be felt. The influence of the Church is decidedly extending in the community, and there is every reason to hope that there will be, ere long, in this growing city, a large and liberal parish, to reward, and, I trust, more than repay, the Missionary aid and nurture which it has received.

Alabama.

Florence—Rev. T. F. Wardwell.

ONE year has passed by since your Missionary took the charge of this station. There has been much to encourage us in our work. Our congregation, though very small, has yet increased in numbers. An interesting and flourishing Sunday-School has been organized. The library, of 100 volumes, and the books of instruction, were procured by the former Missionary, the Rev. J. B. T. Smith, now of Texas. They have been of great service to us, and for them our grateful acknowledgments and hearty thanks are justly due.

A renewed interest in the Church has in several ways been manifested. Our collections, regularly made on the first Sunday in the month, at the offertory, began to give some promise for the future. Indeed, it was considered as rather a hazardous experiment to make collections, from fear that the *danger of losing a dime* might frighten away some people. But we persevered. Our people had just cause for regarding the monthly collections with even more favor than at first. In the case of others the danger was easily averted by their refusing to look at or even notice the passing plate.

In one year we have contributed, over and above our other contributions, the sum of *twenty-six dollars and twenty-five cents*, towards purchasing a silver communion service (to consist of, at present, a paten and chalice), to take the place of the *glass decanter and tumbler, and china plate*, which had been previously used.

A collection was made for Domestic Missions—the first, I think, ever made in this parish—and \$16 55 were contributed.

You sometimes complain that clergymen do not present to their congregations your claims upon them—the just claims of the Church—and urge them to act as those should who are duly sensible of their responsibility. Be assured that it always affords us pleasure when our people respond liberally to the appeals we make in behalf of brethren who, though far distant, are yet of the same household of faith. It gives evidence, in part, that the comfortable Gospel of Christ has been truly preached, truly received, and truly followed,” and we cannot but rejoice over the fruits of “faith, and hope, and charity.” But there is so very little “Church money” in circulation, and even that coin has been so often “*clipped*” by worldly-minded professing Christians, that it has become very small, and we are often on that account much discouraged. There is, to be sure, worldly wealth in great abundance, but it is so difficult to convert that into “Church money,” the exchange is so very heavy, and all against us. It is a very difficult as well as painful duty, to “charge them who are rich, that they be ready to give and glad to distribute,” because they will not

believe that the "silver and the gold" belong unto the "Lord of Hosts;" because when *God demands less than His own*, they seem to think that we are *begging from them more than we ought* to expect. It is too true, alas! with us all, that we are meanly, horribly poor in the house of God, because we are, or, would seem to be, so proudly, so voluptuously rich at home.

A service has been held in the "Oak Grove" meeting-house, generally once a month, attended mostly by Methodists and Cumberland Presbyterians. At this place—Oak Grove—we have had large and attentive congregations. The congregation generally united with us in the service, apparently, heartily and devoutly, and on one occasion a Cumberland Presbyterian Minister was present, and kindly "raised the tunes," and led in the responses. Prayer-books were distributed before service, and the "pages given out," as necessity required. In this way many "strangers in the Church" were becoming accustomed to the use of the prayer-book. We were having a fair trial of what can be done with the prayer-book, under God's blessing, among those to whom it was strange and new. It is thought that in time they would have become attached to the service and to the Church. Thus the "Order for Evening Prayer" proved to be with us a very good Missionary service.

Florence ought to be considered as an important Missionary station of the Church. We have already, by our own negligence, lost so much time, every one ought now to be willing to do the more. If we had had an *Itinerant* Missionary in North Alabama, at the proper and needful time, we might have possessed this land in the name of the Lord. Even the children of the Church have, in many instances, become estranged.

But in years gone by, could they have seen and welcomed Christ's minister regularly and at stated times, though but once in two months, the field would have been given to the Church, when the harvest demanded a constant laborer.

Now, the Presbyterians here have a female school. The Methodists have a chartered University, lately established, which, with its preparatory department, numbers about 170 students. It is very probable that many of these young men never saw a prayer-book, and never witnessed the service of the Church until after their arrival here. A favorable situation, then, is this to commend the Church and the services to the minds and hearts of those who hereafter are to exert an influence on the minds and hearts of many others.

While in New-York, in May last, I received a donation of one hundred prayer-books from the New-York Bible and Common Prayer-Book Society, which is gratefully acknowledged. It is to be hoped that a Society which, like the Church, knows "no North, no South, no East, no West,"—a Society which is so generous in her donations,—may receive liberal

contributions from all parts of our Union. They are the tokens of confidence and sympathy, and your Missionaries are encouraged and strengthened in their labors, when they know that the contributions of the Church are given to our Bible and Prayer-Book Societies, as well as other Church institutions.

I received also, from a few benevolent persons in New-York, about thirty-five dollars (\$35), for the purpose of purchasing a few Church books, to be placed in the Library of one of the Literary Societies of the College. Also, a book from Mr. C——, and two books from Mr. L——. I trust, under God's blessing, they may be of some service, and that they will be heard from hereafter. The books—about forty volumes—have been gladly accepted on the part of the members of the Society. They assured your Missionary that “it was the most valuable present ever made to the Society.” “They were happy to receive *Episcopal* books, for they had none like them.” They were right—*good, sound Church books* ought to be considered as an excellent gift—the best they could receive.

Tennessee.

Loudon—Rev. J. L. Gay.

We give the following from a private letter of this earnest Missionary :

I see many lamentable accounts of the sufferings of the clergy, and I fear that at times I may have felt too despondingly, and my statements verged toward those of a complainer. But the truth is, no clergyman in the Missionary work has the honor of a harder field than has fallen to my lot. But I rejoice that I am just where I am, and that I can carry into my work such a contented and cheerful heart.

For nearly a year past, I have been much oppressed with a severe cough, so much so as to threaten me with consumption. It came on from exposure, in going to and returning from the mines. The disease first attacked my throat; the tonsils became inflamed and enlarged; I lost the use of my voice, or could use it only sparingly. To this succeeded the ordinary bronchitis, and latterly there has been at all waking hours a dull, heavy pain in my breast, attended with a hard cough. For many Sundays together, during the last winter of unparalleled severity, I was scarcely able to officiate, though, when possible, I tried to do so once on the Sunday.

Within the last month I have been much benefited by manual labor. Impelled by a strong sense of the necessity of raising my own bread and meat, and of providing better for my family, I have taken to farming.

The hope of benefiting my health, too, largely influenced me to take this step, and it is working marvels with me. I really believe I have discovered a remedy for consumption and pulmonary affections generally. It does not require a forsaking of home or parish, or sea-voyage, or residence in the South of Europe. No such thing. But if the patient be a man and a clergyman, and a Western Missionary, let him take to the plough, the axe, and other farming utensils, avoiding unnecessary exposure, and keeping dry feet, and an honest heart and a good conscience, and, my word for it, he will be cured if he take to this remedy in time. Seriously, this course of treatment is doing wonders for me, and I feel so thankful for the discovery.

Ohio.

Tiffin—Rev. W. H. Cooper.

SINCE the period of our organization as a parish, in the fall of the past year, I am happy to say that, by the blessing of God, matters have prospered almost beyond our expectation. Although satisfied, on my first visit to Tiffin, that, with a population of some 6,000 souls, there ought undoubtedly to be an Episcopal Church here, I was fully conscious, notwithstanding, that the effort to establish one would be attended with some considerable degree of pecuniary risk, as well as the possibility of disappointment, in a spiritual point of view. Thanks, however, to the liberality of this community, your own timely grant, and the hoped for assistance of kind friends outside, we have reason to hope the mission can be sustained, as an experiment, for a time at least. With reference to increase of numbers, as well as growth in grace, on the part of the congregation, we shall, as in most cases, have to labor in faith, and expect the blessing in due time, as the Lord may please to grant it. I do not look for any very rapid accessions to our communion, feeling, as I do, that it is better what is done should be *well* done, than hastily or superficially. It is not so much in the *numbers* as in the *piety* of the members constituting a Church, that its real strength consists. But there is here a fair field for Missionary labor, and ripe for the harvest. There are large numbers in this community unattached to any Church, and, judging from the cheering attendance upon our services, the absence of apparent hostility, and the encouraging assurances of good will which I continually meet with, I trust the work of the Lord will eventually succeed, and numbers be added to the Church of such as shall be saved.

For several weeks during the past winter I have been laid aside in great

measure from pastoral duty, in consequence of severe and dangerous illness, from which, thank God, I have now recovered. The hall in which Divine Service is conducted has not, however, once been closed. I have been conveyed thither myself, and assisted in the services by a licensed layman; have been enabled to preach, although sometime, from debility, in a sitting posture. We have also been favored with clerical assistance, and thus the flock have been kept together.

Steps have been taken to secure a lot and erect a Church thereon, if possible, during the present year. There was danger that a very desirable plot of ground should pass into other hands, for secular purposes, and, consequently, a few individuals united in its purchase, under engagement to deed it to the Church on receipt of the purchase money. It is expected that the gentlemen concerned in this transaction will themselves contribute liberally towards the object. We propose to build a neat, simple Gothic Church, entirely within our means, without debt, and avoiding as much as possible the soliciting of contributions from without. On Easter Monday our Building Committee was appointed, and a subscription list drawn up, which will be forthwith put in circulation.

We have a small Sunday-School, the increase of which has apparently been hindered by the severe weather of winter and my own illness. I am always in attendance, and hope, with the return of favorable weather, to see an increase of numbers, towards which the superintendent and myself propose shortly taking active measures by visitation to the several families.

The Bishop of the Diocese proposes to visit us on the 25th inst., when I hope to have *some* candidates to present to him for confirmation, although as yet matters are in a very embryo condition. Many hold back from the ordinances of the Gospel on the plea of unworthiness, which is, I fear, only another name frequently for *unwillingness* to renounce the world's pomps and vanities. Still we hope.

On Sunday next we shall have several baptisms, which will be too late for the report; amongst the number a converted Jew from Germany.

Indiana.

La Porte—Rev. Walter E. Franklin.

SINCE my last report I have been officiating regularly every Sunday. I have also kept up a week-day evening service and lecture, through Lent having two week-day services, and daily service in Passion Week. Our

congregation is increasing, but we have had no Episcopal visitation, so that I can report no confirmations. I expect the Bishop to be here in April, and to have some candidates ready for confirmation. Two communicants have been added to our list. On the first Sunday of the month I receive contributions from the Sunday-School, to be divided between the two committees.

With our increased prosperity, I should expect to be able to apply for a reduction of Missionary aid after October next. We are anticipating considerable expenditure, however, this year; have been paying off debts, and have given up the annual stipend (\$100) allotted us by the Diocesan Missionary Fund. Perhaps we shall need your aid another year; but then, if Providence still favor us, I think we ought to become self-supporting.

Iowa,

Oskaloosa—Rev. P. A. Johnson.

I CAME to this place about the middle of October last. I set about at once to seek out the members of our Church, and those who were known to be interested. I found the number to be small.

They seemed glad to have a minister come among them. It was not possible, at first, to procure a room of sufficient size, nor a church building, where we could hold services. After a few Sundays, we obtained a building for a time, where we had regular services, until the intense cold weather, when we were allowed the use of a very good and large room for afternoon services, it being occupied the balance of the day by other denominations.

We still have the use of the same room, and have had regular afternoon services, with the exception of one Sunday, when I was prevented from officiating from indisposition.

There is considerable interest shown in our behalf. We feel greatly encouraged to continue on in the good work we have begun.

Though we commence in a small way, we have much hope of prospering, as many have heretofore gone elsewhere, for the want of an Episcopal Church here, and we feel sure that many will be drawn here, on account of our Church now being under way.

As the weather is now favorable, I hope to make a beginning soon with a Sunday-School, as our Bishop has provided me with some of the requisites.

I went to-day to look at a lot of ground, which is donated by a citizen

of the place, if we agree to build a good church upon it. This looks like a beginning, though I hardly know where to look to find means for building a church, as our members here cannot help much at this time. I shall make every effort to procure means, as this is an attractive and thriving place, and it is my hope and aim that our Church may grow with it.

There can be no better work than the planting our fair Church in a region where its refining and conservative influence will be felt.

I will have to depend upon the Missionary Society mainly for my support, as our members are too few to do much; and I must assure the Society that expenses here are by no means moderate.

Fort Madison—Rev. Wm. Adderly.

THE report of my services has been delayed to this time in consequence of my removal to Fort Madison, and now I have nothing to say, beyond the simple statement that I have performed Divine Service and preached on each Sunday, except four, when the severity of the winter made it impracticable. My appointments at Fairfield and Washington were frequently interrupted, the distance to either place being over fifty miles, and the winter unusually severe. But when I found a journey to either of those places could not be accomplished without a great deal of suffering, I generally went to Fort Madison.

At Fort Madison and Fairfield the congregations have been making preparations to commence the erection of churches as soon as the frost is out of the ground, which we now expect to be in a few days.

It gives me pleasure to be able to state that we have a zealous little band of ladies in each of these parishes, who are indefatigable in their exertions for the good of the Church. They have held several fairs, being aided by kind friends in Philadelphia, New-York, and Wheeling, by which they have realized a considerable sum.

Keokuk—Rev. G. Denison.

THE Missionary at Keokuk, Iowa, feels happy in reporting that St. John's Parish is steadily gaining strength and numbers, and as steadily approaching independence. The Station has found itself able this year to provide for a reduction of *one hundred and fifty dollars* in its Missionary stipend, and will it is hoped, in due course, throw itself wholly on its own resources. To accomplish this, however, the Missionary from his private funds has furnished, during the year just closed, \$200 towards his own

support, and subscribed \$100 towards the support of the Episcopate. The parish, during the year, has also contributed for Missions, \$34; for the poor, \$30; for the Episcopate Fund, \$55; (and funded for the same purpose, \$450;) for Bible and Tract Society, \$20; for the enlargement of church, about \$900. Number of communicants in the parish now, about 50. The congregations large and increasing.

Our increase is steady, though not so rapid as I wish it. When, however, it is known that the Unitarian Congregationalists and the Orthodox Congregationalists (the latter endowed) have each a flourishing society; that the Old School Presbyterians, and New School Presbyterians, and the Reformed Presbyterians, and another kind of Presbyterians, called, I believe, Associate Reformed, together with the Methodists, Baptists, and Roman Catholics, all struggling for themselves, perhaps we are doing as well as ought to be expected. In time division may revenge itself. Already one Methodist minister has joined the Church here, and been ordained, and has just taken charge of the new parish at Lyons; and two more Methodists are waiting to be confirmed at the next visit of our Bishop. Last spring one Presbyterian was confirmed. God is patient because eternal. May not the Church, even in this, imitate her Lord?

Upon inquiring, I find that I was somewhat in error in the report which I made one year ago, and have thereby unwittingly injured the feelings of a faithful brother.

It should be stated that the Rev. Otis Hackett, first Missionary at Keokuk, obtained, by his personal efforts from friends in the East, about the sum of \$800, in aid of the first building which was erected here. The lots were given by the late Mr. Spalding, of St. Louis—at that time worth about *two hundred* dollars, *now* worth about *four thousand*. This last fact must show the necessity of early securing lots in all the villages of the West.

Minnesota.

St. Anthony's Falls—Rev. J. S. Chamberlain.

By the blessing of God I am enabled again to report steady progress in our Missionary work. The following are the statistics for the year past: 1 adult, 10 infants baptized; 16 persons confirmed; communicants at last report, 28; lost by removal, 9; by discipline, 1. Added by removal, 22; new communicants added, 14; present number, 54—at 4 stations. Burials, 5; marriages, 3.

Two churches finished and consecrated, at St. Anthony and St. Albans. One church nearly finished, and to be consecrated next month, at Chan-

hassan. Parishes organized at Sauk Rapids and St. Cloud, and details completed for a church at each of these places, to be commenced as soon as the weather permits. At each of these places, also, twelve lots of land have been secured for the Church. A parish organized at Minneapolis, and five lots of land secured for its use. At Manomin and Anoka, pledges have been given for lots, whenever we shall be able to make them stations. At St. Anthony, Rev. Mr. Judd, a Deacon of our own training, was ordained at the Bishop's last visit, who is now ministering at Chanhassan and St. Alban's.

*Shakapee, and the Valley Adjacent, Minnesota Territory—Rev.
E. S. Peake.*

IN accordance with the request of the Missionary Bishop in charge of this Territory, I came to the Minnesota Valley, arriving at Shakapee, the head-quarters of the Mission, on the 2nd day^o of November, A.D. 1855, since which time I have officiated every Sunday, and many times, also, upon week-days.

Within the range of 150 miles on the Minnesota river, between Fort Snelling and Fort Ridgely, there are seven county seats,* under the care of the Mission, besides other places which require attention.

At Shakapee there is a plank church, which will seat about one hundred people, five or six communicants, and an intelligent and attentive congregation. At St. Peter, 50 miles above, there are five communicants, and efforts are being made to erect a church.

At Henderson there are two very fine lots given for a church, and with \$100 from abroad, I think we might erect a very good building in the course of the next year.

Besides the above-named places, services have been held at Belle Plain, Le Sueur, Traverse Des Sioux, and Maukato.

Other points have been visited, with a view to future appointments, among which are the Winnebago and Sioux agencies. The service was celebrated on the first Sunday after Easter, at Fort Ridgely, on the Sioux Reservation.

Though no clergyman of the Church had ever visited this distant post, the Missionary found a congregation familiar with the service, and even accustomed to chanting, one of the officers having read service for them on all the Sundays and chief holydays of the year. They hope soon to have a chaplain; but until his arrival they desire that the post may be occasionally visited by the Missionary. The Sioux on this Reserve are now petitioning for the opening of their schools, and the education of their children. The Government will, without doubt, grant the petition,

and the schools be opened as soon as suitable buildings can be erected. Would that they might have teachers who would care for their souls!

The Missionary has to report the celebration of the Holy Communion nine times, at four different stations: four baptisms, two funerals, and two marriages; and the organization of one parish, namely, St. Peter's, Shakapee.

Hastings, etc.—Rev. T. Wilcoxson.

SINCE my Annual Report in October last, I have officiated as follows At Shakapee, 6 times: Hastings, 27; Douglass, 13; Prescott, 11; Prospect Grove, 4; Red Wing, 8; Farribault, 2; Bass Wood Grove, 2; Afton, 1; Northfield, 2; and Spring Lake, 1. One adult and sixteen infants and children have been baptized. Three have been confirmed, and two admitted to the Communion. I have administered the Lord's Supper twice in Hastings, and once at Douglas; have married one couple, and buried one person.

Offerings have been made for Domestic Missions, to the amount of \$32 20; Foreign Missions, \$10 05; New-York Bible and Prayer-Book and Tract Societies, \$8 75; Indian Mission, under charge of Rev. J. Lloyd Breck, \$6.

We are now about commencing our church building in Hastings. Nearly \$500 have been pledged in this place. We have also received some pledges and offerings from abroad. Something more can be realized here; and we hope that still more will be sent us from abroad. We had hoped to have had the whole amount necessary pledged by this time, but must now begin in faith, at least so far as part of our building fund is concerned. Our Bishop has promised to visit us in May, when we hope to be ready for the laying of the corner-stone. If possible, we must have it completed by next Autumn.

Besides subscribing for the church, the parish in Hastings have just raised the amount necessary to purchase a melodeon for the use of our choir, which will do much toward exciting an interest in church music.

Five acres of land, admirably located, one mile-and-a-half from our church lots, have been promised for a parish cemetery. This ground lies near the falls of the Vermillion, around which a manufacturing population may be gathered, and may, at no distant day, be a suitable place for a church or chapel. May the generous donor find a quiet grave on consecrated ground, when the storms of life are past! and may he find rest for his soul in "the Ark of Christ's Church"—*such rest* as will bring him to the Paradise of God, and finally to heaven itself!

Missouri.

St. Joseph—Rev. W. N. Irish.

I ADDRESSED a letter to you immediately after the festival of Advent, with a small amount for Domestic Missions. With this, my April Report, I send you eight dollars more, from an aged communicant at Savannah, who gave this sum to me, with the liberty of making such disposition of it as I might desire. I sent her one of your Missionary papers, and as this is the fruit of it, the Committee should have the benefit.

In my last I mentioned Savannah and Fillmore, the latter being a point of unusual promise. I have just made a pleasant, and, I cannot but hope, a profitable visit for the Church at Fillmore. One of the largest and most attentive congregations that I have had in Upper Missouri, were assembled at that time; and, what is unusual for a second time of holding service, we had a good response from all present who had prayer-books. My mode of conducting service at a new point is this: Read each part and explain its object as you proceed. The exhortation, confession, absolution, psalter, creed, etc., are thus readily understood, and very soon the people join in all parts of the worship with interest.

When I last wrote it was my intention to visit Fillmore at least once in two months, but we have had such bitter cold weather this winter, with heavy falls of snow, that I could not have possibly reached that point. During the whole of December, January, and part of February, the thermometer, nearly all the time, was below zero, and on Quinquagesima Sunday the mercury fell to nearly forty degrees below, and in some localities actually froze and burst the tube. Every day news of extreme cases of suffering were brought us. Emigrants with their teams perished on the road side. In Kansas, two miles from this place, a poor woman had given birth to a pair of twins, and before her husband could arrive with the physician, the babes were frozen stiff, and it was with the greatest effort that the wretched mother was snatched from "the jaws of death."

There is a new work which has lately presented itself, and of great difficulty. In previous reports I have mentioned that St. Joseph was the great outfitting point for the California and Utah migration. Circumstances have thrown several Mormon families in my way, the members of which were carefully educated in England, in the Church, but who are wandering in delusion and degradation through the "lying wonders" of that monstrous system of error. One poor woman is reaping the sad fruits of her departure from the faith of Christ. Her husband, fancying more than one wife, *even before reaching Utah*, fled from her with another woman, left her bed-ridden, and suffering from the rigors of poverty. Another family consists of a mother and three beautiful daughters, who,

through the most deceptive promises, were allured away from their "dear Britain, divine and beauteous island," and who, on reaching this place, found to their sorrow that the "plurality of wives" doctrine had been concealed from them. They will not continue their journey to Salt Lake, that den of iniquity, and something may be done for them, as they are intelligent, and have a fair education. They are in great destitution, and we have but little to give. It is hard to deal with those who have rejected the efforts of their own pastors at home, but it is my duty to try and call them back, and God, in His infinite mercy, may bless my efforts.

The *spiritual* part of the work in St. Joseph is progressing. The extra services of Lent were well attended. It was a great comfort for me to baptize two adults during Passion Week.

We have been promised fifteen hundred dollars from a wealthy family in Philadelphia, as soon as we raised the same amount here. After extraordinary efforts we have exceeded that sum, and will build as soon as the Philadelphia pledge is redeemed.

One young man from this parish is pursuing his preparatory studies for the ministry, at our (St. Paul's) college in this State. One of our candidates for orders is teaching at Fillmore, and his presence there is in itself a recommendation for the Church, as he is a pious and earnest Christian.

Arkansas.

Fayetteville—Rev. Otis Hackett.

I HAVE no great progress to report. The Church is certainly growing and strengthening here, but slowly.

We have recently met with a severe affliction in the loss of one of our most estimable and efficient communicants, Captain John W. Chew. He was a "good man;" strong and sound in the Faith; unselfish, zealous, and liberal to a fault. For usual and unusual offices of charity and kindness, in the Church and out of it, he was the man always called upon, and *always ready*. We are consoled, however, in the full assurance that our loss is his gain.

Since my last report we have enjoyed a visit from our beloved Bishop, on which occasion he confirmed nine persons, and, at my request, administered to seven, four adults and three infants, the sacrament of Holy Baptism.

*California.**Nevada—Rev. W. H. Hill.*

IN compliance with the directions of your Board, I transmit this my *April* Report. It will, of necessity, be brief, on account of the short period that has elapsed since my return to my field of labor, from the East.

I left New-York, December 22nd, 1855, and landed in San Francisco, January 15. The first three Sundays at sea the weather was so boisterous that it was found impracticable to have service. On the fourth we were more favored. At the request of Captain Watkins, of the "Golden Age"—as good a Churchman as he is a commander—I officiated in the morning in the main upper cabin saloon. There were quite a number of Episcopalians on board, bound to their future home on the Pacific coast, and the responses were very prompt and full, adding much to the interest of the service. In the afternoon, in company with Col. Casey, who had command of a detachment of U. S. troops on board—himself one of the purest specimens of the true Christian gentleman I have ever had the good fortune to meet—I went forward, and after prayers preached to about two hundred of the soldiers and steerage passengers, who gathered about my humble stand, and were very attentive, and apparently deeply interested in all they saw and heard. The rough exterior that one meets in the steerage of these ocean steamers often cover a tender, noble heart, and the Word, though seemingly sown on an unpromising soil, as would be the polished deck for literal grain, has often found a lodgment in good ground, and brought forth fruit to the glory of God. I have seen unostentatious, yet real piety and godliness, in the steerage, that shamed the far more pretentious claims of the cabin. And so, I believe, will it generally be found that St. Paul's graphic description of the Corinthian Christians (1 Cor. 1 : 26-28), is as true in our day ; and foolish as well as faithless is that minister of the everlasting Gospel, who, unlike his Master, forgets to preach the Gospel to the poor.

Stopping but a few days in San Francisco, I arrived in Nevada on Thursday, January 24, and was most cordially welcomed back by my old friends and parishioners. During my absence of three and a-half months, services had been held on but three Sundays, viz., by Bros. Syle, Pratt, and Hager, yet I could not see that Church affairs had suffered by the interregnum, and I commenced with as fair prospects as encouraged me when I left in October.

Since then I have held services twice every Sunday, in Nevada, and have organized a Sunday-School, which is well attended, and promises well. It is yet with us the day of small things, and it will be a work of

faith, and labor, and patience, before the religion of Jesus Christ leavens this whole lump of Californian worldliness and indifference. We can but sow and plant with all diligence, looking to God for the increase. I get as large congregations as do any of the denominations about me, and hope to make the influence which I have upon the community tell for much and lasting good to the Church. I have received two new communicants, have married one couple, and officiated at the funeral of a child, since my return. We hold services at present in "Temperance Hall," which has been fitted up in as church-like a manner as is possible; but in which, having no control over the same besides Sundays, I can hold no week-day services. In June, we hope to have the court-room in the new brick court-house now going up, which will be a great change or the better.

The prolonged dry weather, though delightfully pleasant in itself, is so bad for the mining interest, that it makes everybody feel poor, and I do not think it will be advisable to urge any church building project this summer. If, however, the rains yet come and are abundant, matters may so improve as to change our plans. They have obtained for me a good house for a parsonage, which will be ready as soon as my family arrive in May.

I have not as yet been able to visit any of the localities, north and east of Nevada, but hope to do so before the heat and dust of summer will make it too unpleasant for travel.

Although I have resigned both the charge and stipend of the GRASS VALLEY parish, yet, as my efforts to obtain a Missionary therefor were in vain, I still do all that is in my power to strengthen the hands of the few faithful and willing Church people in that place. GRASS VALLEY has almost entirely recovered from the effects of the great fire of September last, being wholly rebuilt. A few Church people had left, but others have moved in to take their place, and some of these are most valuable additions, being, what we lack so much in California, earnest-minded, active, *working* Christian men and women. By their influence and help, at my suggestion, a Sunday-School has been organized, and a lay reader appointed by the Bishop, who reads the service and a sermon every Sunday morning. After my second service in Nevada, I walk over to Grass Valley (four miles) and hold a third service in "Temperance Hall," when a goodly number meet to join in the beautiful services of our Church, and to hear the preached Word. With all the other demands upon my time, this is all that I am able to do for Grass Valley. I sincerely hope that, ere long, they may have there the full services of a clergyman. There is a good field for a single man, and one that promises a speedy harvest to the reaper. Who will come?

I have not been able to visit IOWA HILL, or any of the localities in

Placer County that were mentioned in the October Report. It is a very great pity that we cannot have and support one or two *itinerating* Missionaries in this extended diocese, who could spend their whole time in searching out and ministering to—were it but occasionally—the many Churchmen who are scattered in every direction through this moral wilderness.

Coloma—Rev. J. W. Capen.

I HAVE to report to the Domestic Missionary Committee that I arrived in California, January 1st. I immediately came to the field to which Bishop Kip had appointed me. I found the church edifice not quite ready for use, but on the second Sunday after my arrival we occupied it. I have held in it regularly two services every Sunday since. Owing to pecuniary embarrassments, the building was not immediately finished. I am happy to say, however, that it is now completed, and is a convenient, neat, and (for the country) substantial edifice. It is encumbered with a debt which, I fear, will embarrass our small band for a year or two to come.

At the only communion season which we have as yet been able to have—which was on Easter Sunday—there were six communicants who partook of the Lord's Supper. These, with my wife and myself, are, so far as I can learn, the only communicants in this vicinity.

The congregations have, thus far, averaged about 75 in the morning, and 40 in the afternoon.

We are somewhat embarrassed at present by the apprehension that is felt lest the county seat shall be removed from Coloma to Placerville. Should such be the case, a number of our influential citizens will remove their residences, and our prosperity and growth will receive a considerable check.

Another serious embarrassment to us is the entire disregard of the Sabbath by a large part of our population. I should judge that more business was done with the mines on Sunday than on any other day of the week. We hope that after a time this evil will be removed. Great uncertainty is connected with the prospects of every small community like this in California, but I cannot but feel that God has established His Church here with the design of building it up to His glory.

Intelligence.

TIDINGS FROM BISHOP SCOTT.—HIS RETURN TO THE EAST.

WE give with pleasure the following interesting letter from Bishop Scott; from which it will be seen that he may be looked for among us in all the month of July. Whenever he may come, he will have a hearty welcome from a multitude of friends. It will be seen how earnestly and gladly he was looking for the coming of the Sellwoods; and that the local troubles of his missionary field have for a time hedged up his earnest way. His presence at the East, however, and his earnest labors for the cause he has so much at heart, will give a new impulse to the lively interest, which we are glad to hail, from every quarter, in our great work and blessed cause :

“PORTLAND, OREGON, 12th April, 1856.

“REV. AND DEAR BROTHER,—Your note of 4th ult. is just received. I rejoice at the good prospect of the Sellwoods' coming; for which I have been led to hope somewhat confidently, from direct information. I trust they are now on their way, 'in the fullness of the blessing of the Gospel of Christ.'

“I should before this have ordained our candidate, Mr. Daly; but, since Dr. McCarty's departure, we have lacked a Presbyter to examine him according to Canon. As the doctor will be here two weeks hence, I hope soon to perform that duty.

“Our Indian difficulties are unabated. This prevents my visiting most of the distant parts of my work. Not only so, but, as you might easily suppose, the public mind and feeling are agitated so much, that we can make little progress in our missionary work; and the general impression seems to be, that the troubles will not end soon.

“In this state of things, I have thought it best to make my visit to the States in advance of the General Convention. Providence favoring, I now intend leaving this in June, for that purpose. I am aware that the latter part of summer is not so propitious a time for missionary efforts in the States; but still, in view of the above facts, I doubt not you will approve my design.

“I hope soon to inform you of the opening of our diocesan school, under the direction of an able and pious teacher. To this we look forward as

an event of increasing promise. So that, while we are disturbed and in darkness on the one hand, a brighter day seems to be dawning on the other. The Lord hasten it in his time.

"With kindest regards, yours, faithfully,

"THOMAS F. SCOTT."

The Panama Riot and Massacre.

The Rev. John Sellwood.

AFTER alternate hopes and fears, we are happy to be able to announce the escape and convalescence of this excellent missionary. For two long years had he been looking earnestly to the Pacific Coast, and balancing the question of duty, in view of difficulties to be overcome and ties to be severed in his Southern home; but at last, with hosts of friends rallying to the rescue, and a true, warm, Southern God-speed on his earnest way, there was a worthy tribute paid to the man and to the Mission which he longed to join, in the lively interest taken by his friends and those of Bishop Scott, and the kind and liberal manner in which they provided for his wants, and sent him forth rejoicing on his distant way. His brother, recently ordained a deacon, with his family, were the companions of his journey, and went with him to reinforce the weary and struggling Church of Oregon. We much regretted being absent on official duty when the little missionary company passed through New-York; but we were told they went from ship to ship with cheerful, steadfast hearts, and many prayers went after them to cheer and speed them on their way. Little did they then know of what perils lay before them. Assaulted by a ruthless, murderous mob, upon the Isthmus, stripped of all, wounded and left for dead, it seems little less than a miracle of mercy that the gentle Sellwood lives to tell the tale, as he thus does, in few and simple, but most touching words:

PANAMA, *April 29th*, 1856.

"REV. AND DEAR BROTHER,—I dictate a few lines, to be written to you from an hospital in Panama."

"You will learn from the newspapers the account of the horrible massa-

cre and plunder of the passengers of the steamship 'Illinois.' I was one of the victims, and was left for dead on the field—not of battle, but of massacre. I was surrounded by persons who struck me two or three blows on the forehead and face with a piece of wood. I also received a pistol shot near my left breast. When I fell to the ground, they immediately drew their knives and ripped up my clothes, and cut off portions of them, and robbed me of all I had about my person. I am convalescing, and hope in two weeks' time to be able to bear being carried from here on board the steamship for San Francisco. When I arrive there, I hope some one will give me a passage to Oregon; but when I arrive in Oregon, how gloomy are my prospects with reference to temporal matters, to what they were when I left South Carolina, having been robbed of my money; and it will be a long time yet to come, before, according to the rules of the Domestic Committee of Missions, I can receive any salary.*

"My brother and family were all in danger of losing their lives; but they were preserved unharmed, except the loss of their money. They are in this city, taken care of by the Consul, and expect to leave to-morrow for San Francisco. When they reach San Francisco, they will have, like myself, to beg their passage to Oregon; and when they arrive there, what a gloomy prospect before them, destitute of funds, being robbed of all. We have one consolation under our present heavy afflictions, that we are on the Lord's errand, and the Lord will provide.

"Your friend and brother,

"JOHN SELLWOOD.

"REV. DR. VAN KLEECK."

Great as his perils and his sufferings were, they all are swallowed up in the joy and gladness with which the tidings of his safety will be borne upon the breezes of the sunny South, and to the Missionary Bishop and his little band in distant Oregon. Great good, we doubt not, is in store, from all this complicated mystery of peril and of joy. The "receiving in a figure from the dead" the earnest missionary, over whose supposed loss so many had already mourned, will, we trust, bring new life and fruits of sympathy and love, for the interesting Mission to which he is devoted. For his immediate wants, we were glad to send, by the first steamer, prompt relief. There are warm

* I was also robbed of several hundred dollars of missionary funds, entrusted to my keeping by friends in South Carolina for our Mission in Oregon.

hearts and willing hands, who will hasten to repair his losses, bind up his wounds, and send him on his way rejoicing.* There is enough of true faith and active love, to speed this little company, though stripped, wounded, sad, and sorrowful, on their earnest way. The consolation of the wounded missionary, lying in his hospital at Panama, was, in few words, but fit and true. "*We are on the Lord's errand, and the Lord will provide.*" God works by means. Let, then, his willing people do their part.

Missionary for Kansas.

IN our April Number, we published a letter from a friend of the Church in Council City, Kansas, which has not been without its immediate fruits. Besides awakening a lively interest in that important and neglected field, it met the eye and moved the heart of an excellent clergyman of Connecticut, who has already obeyed the earnest call, "Come over and help us." The Rev. Hiram Stone, late of Essex, Connecticut, promptly offered himself for the work; and, being highly commended for his zeal, prudence, and devotion, and approved by the Missionary Bishop in charge, has been appointed by the Domestic Committee as a missionary to Kansas, and left with his wife on the 20th of May for his distant field. He will visit Council City and other points, and report to the Committee the prospects of the Church, and openings for her services and work. He will also explore and prepare the way for the Visitation of the Missionary Bishop of the North West, which he intends to make, if it please God, in the month of July. We shall have thus before us, by the meeting of the Board, reliable intelligence both from Kansas and Nebraska; and, with the enlarging hearts and offerings of the Church, our beloved Zion will be encouraged and prepared to "lengthen her cords and strengthen her stakes, and to break forth on the right hand and on the left."

* Since this was in type, we have received, and gratefully acknowledge, from Rev. Dr. Bedell, \$200, collected by him, for the relief of the Rev. Messrs. Sellwoods; also \$122, from Christ Church, Poughkeepsie, N. Y.

The Publisher of "The Spirit of Missions" begs to say, that bills were erroneously enclosed with the May number to subscribers, in the city of Cincinnati, whose bills had been recently sent to the Agent there, Mr H. W. Johnston, for whose very kind services he would acknowledge much indebtedness.

Acknowledgments.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 20, to May 20, 1856—

Connecticut.

Bethlehem—Christ	5 00	
Cheshire—St. Peter's	40 00	
New-Canaan—St. Mark's	3 00	
New-London—St. James's, for Council City, Kansas	75 00	
Winsted—St. James's, contribu- tion of January omitted	8 00	131 00

New-York.

Albany—Grace	13 00	
Brooklyn—St. Luke's, for Cali- fornia	20 05	
St. Mary's	8 03	
East Chester—St. Paul's	23 00	
Fort Edward—St. James's	12 04	
Malone—St. Mark's	5 00	
Morris—Zion	30 00	
Morrisania—St. Ann's	20 15	
Do. Village, St. Paul's	12 15	
New-York—Epiphany S S, $\frac{1}{2}$	30 00	
St. Mark's, monthly off'gs	17 81	
G. N. Titus, Esq., 2d contri- bution	50 00	
D. H. for Domestic Missions	10 00	
Anonymous	2 00	
Northumberland—Mrs. Pickering	50	
Plattsburgh—Trinity	7 43	
Rensselaerville—Trinity, $\frac{1}{2}$	5 00	
Williamsburgh—Calvary	5 00	271 16

Western New-York.

Rochester—St. Luke's, of which \$71 is for Episcopal Mis- sionary Association, \$14 for Iowa, \$5 for Arkansas, and \$60 for Gen. D. Miss.	150 00	
Rochester—St. Paul's	34 08	
Christ, add'l	11 50	195 58

New-Jersey.

Belleville—Christ, for Episcopal Miss. Association	10 00	
Camden—St. Paul's, A Lady for Bishop Lee	10 00	
Newark—Christ, Advent coll.	5 50	
Easter offerings of Sunday- school	5 00	
Whit off'gs of Do	2 00	
St. John Baptist Mission	1 54	
Mount Holly—Annual contribu- tion of the Female Mission- ary Society of St. Andrew's Church, of which \$3 28 is from female S. School	36 28	70 32

Pennsylvania.

Butler—St. Peter's	8 00	
Franklin—St. John's	4 50	

Philadelphia—Evangelist, from Mission box, for Maine	2 00	
St. Peter's, of which \$10 is for Wisconsin	128 00	
Trinity	36 80	
Pottstown—An offering on reco- vering from sickness	5 00	
Waterford—St. Peter's	5 00	189 30

Maryland.

Baltimore—Mount Calvary	64 58	
Baltimore Co.—Huntington, St. John's	18 75	
St. Thomas's Parish, R. H. Owen, Esq.	10 00	
Dorchester Parish— $\frac{1}{2}$	3 00	
East New-Market—St. Stephen's	2 00	
Washington, D. C.—St. John's	170 00	
Trinity, for Oregon	60 97	329 30

Virginia.

Alexandria—St. Paul's	44 00	
Amelia Co.—Raleigh	18 00	
Portsmouth—Trinity	37 00	
Powhattan Co—Genito Parish	17 00	
Staunton—Mrs. M. C. Hanson	25 00	
A Lady, for Indian Missions	1 00	142 00

North Carolina.

Morgantown—Grace, $\frac{1}{2}$	5 00	
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South Carolina.

Aiken—Anonymous	5 00	
Black Oak—Trinity	33 64	
Charleston—Grace, Ladies Sew- ing Society	100 60	
St. Michael's add'l	25 94	
St. Philip's, of which \$31 95 is for Jews; \$2 for Texas; 50 cts. for Oregon	34 45	
Cheraw—St. David's	29 00	
Columbia—Trinity, of which \$8 is for Texas	38 64	
Edisto Island—Ch. on, for South West	10 00	
Johns Island—"A friend to Mis- sions."	25 00	
Pinesville—Mr. E. Holbrook, for Church lots in Kansas	50 00	
Winyaw—Prince George	21 67	373 34

Georgia.

Savannah—St. John's, of which \$100 is for Oregon	150 00	
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Alabama.

Elyton—St. John's	20 00	
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Mississippi.		Texas.	
<i>Pass Christian</i> —Trinity, annual Subscription.....	25 00	<i>Gonzales</i> —Church at.....	10 00
Indiana.		<i>Seguin</i> —Redeemer.....	5 00
<i>New-Harmony</i> —St. Stephen's...	5 00	<i>Lockhart</i> —Immanuel.....	5 00 20 00
Illinois.		California.	
<i>Chicago</i> —Grace.....	42 06	<i>Benicia</i> —St. Paul's.....	28 10
St. James's.....	150 00 192 06	<i>Coloma</i> —Immanuel.....	25 00
Wisconsin.		<i>Oakland</i> —St. John's.....	12 00
<i>Hudson</i> —St. Paul's.....	4 00	<i>Marysville</i>	10 00
Minnesota.		<i>Sacramento</i> —Grace.....	30 50
<i>Stillwater</i> —Ascension.....	6 80	<i>San Francisco</i> —Grace.....	184 00
Arkansas.		Trinity.....	99 85
<i>Fort Gibson</i> —Of which \$3 is from Mrs. Dr. Randall....	6 00	<i>Stockton</i> —St. Paul's.....	25 00 414 45
Missouri.		Legacies.	
<i>Jefferson City</i> —Grace.....	11 00	A further amount recovered on the Olden Legacy, by Richard S. Field, Esq., of Princeton, N. J. 1169 19	
		Interest on Voorhees legacy.....	
		Legacy of Mrs. Sarah Grigor, of Norwalk, Ct., first payment per Rev. Dr. Mead.....	
		Total from April 20th to May 20, 1856, \$6817 50	
		Total since Oct. 1, 1855.....	

The following sums, in aid of Domestic Missions, have been contributed through "The Episcopal Missionary Association for the West," by the following named Churches and Individuals, from March 1, to May 1, 1856, viz :

<i>Vermont</i> —From St. James' Ch., Arlington.....	5 50	Christ Church, Middlesex, Mrs. R.....	40 00
<i>Massachusetts</i> —From Ascension Church, Fall River.....	3 65	St John's Church, Moore Parish.....	7 50
From St. James' Ch., Roxbury.....	21 00	Trinity Church, Upperville.....	10 00 252 75
Christ Church, Waltham.....	50 00	<i>Alabama</i> —From Christ Ch., Mobile.....	50 00
Church of the Messiah, Woodshole.....	30 00	Same same ..	60 00 110 00
St. John's Church, Jamaica Plains.....	50 00 154 65	<i>Illinois</i> —From Church of the Atonement, Chicago.....	10 00
<i>Connecticut</i> —From Union Ch., Seymour.....	10 00	<i>Wisconsin</i> —From Charles Temple, Mineral Point.....	5 00
<i>Rhode Island</i> —From St. John's Church, Providence.....	150 02	St. Matthew's Church, Kenosha.....	15 00 20 00
<i>New-York</i> —From St. Thomas' Church, N. Y.....	135 85	Total receipts.....	\$1,549 38
L. P. Williams, \$1; and contribution for the Missionary cause.....	16 78 152 63	To which add balance per last report.....	2,492 38
<i>Western New-York</i> —St. Luke's Ch., Rochester, Mrs. Whitteley.....	15 00	Total.....	\$4,041 76
<i>Pennsylvania</i> —Church of the Holy Trinity, Westchester..	12 50	Of which aggregate, the Treasurer of the Domestic Committee has received, within the same period, a contribution, through the same association, of a member of All Saints' Ch., Frederick, Maryland, for Rev. C. C. Townsend, of.....	10 00
St. Luke's, Philadelphia.....	50 00	And from which is also to be deducted the sum contributed by "A Friend to Missions," in the district of Columbia, February 5th, for the purchase and distribution by our Missionaries in the West of "Ryles' Tracts" since paid for that purpose....	50 00 60 00
St. Luke's, Philadelphia.....	550 00	Leaving to be received by the said Treasurer, when appropriated by the said Association.....	\$3,981 76
Christ Church, Brownsville.....	36 33 648 83		
<i>Maryland</i> —From a member of All Saints' Ch., Frederick ..	20 00		
<i>Virginia</i> —From Zion Church, Charlestown.....	55 00		
St. Mark's Ch., Fincastle.....	12 75		
Same same ..	5 00		
St. James' Ch., Warrenton.....	17 50		
Hungar's parish, Northampton Co.....	80 00		
Christ Church, Fairfax Parish, Alex'r.....	25 00		